

3

THE  
SCHEME,

FOR

Erecting an ACADEMY at *Glasgow*,

Set forth in its own proper *Colours*.

[ Price SIXPENCE. ]

SCHMIDT

FOR

Erecting an ACADEMY at Oglethorpe

Set forth in its own proper Column.

[Price Sixpence.]

THE  
S C H E M E,

F O R

Erecting an ACADEMY at *Glasgow*,

Set forth in its own proper *Colours*.

In a LETTER

From a SOCIETY of the Inhabitants of that City, who  
are not yet tainted with a Taste for LITERATURE;  
To their Brethren of the same Principles at *Paisley*.

*Though I have all knowlege, it profiteth me nothing; —*

St. Paul.

*But money answereth all things.*

Solomon.

G L A S G O W :

Printed for JAMES DUNCAN, Junior, Bookseller in the  
*Trengate*, opposite the Main Guard.

Sold by Messrs. KINCAID and BELL; and A. DONALDSON,  
Bookfellers in *Edinburgh*.

M D C C L X I I.



# THE SCHEME

FOR

ERECTING AN ACADEMY AT GLASGOW,

SET FORTH IN ITS OWN PROPER COLOURS.

IN A LETTER

FROM A SOCIETY OF THE INHABITANTS OF THAT CITY, WHO  
ARE NOT SATISFIED WITH A TASTE FOR LITERATURE;  
TO THEIR BROTHERS OF THE SAME PRINCIPLES AT PARIS.

Though I have all knowledge, it profits me nothing: —  
But many sufferings all things.  
Solomon.

GLASGOW:

Printed for James DUNCAN, Junr, Bookseller in the  
Vestry, opposite the Main Guard.

Sold by Messrs. Kincaid and Bell; and A. Donaldson,  
Booksellers in Edinburgh.

MDCCLXII.



T H E  
S C H E M E,  
F O R

Erecting an A C A D E M Y at *Glasgow*,  
set forth in its own proper *Colours*.

B R E T H R E N,

**Y**OU have, no doubt, seen the late pamphlet, intituled, *The Defects of an University Education*. It contains a proposal for introducing a new plan of education, by means of an Academy to be erected in this city. As the education of youth is a matter of the utmost importance, we, always, pay the greatest regard to every proposal for its improvement. And as the title page of that pamphlet informed us that it was wrote by a society of our own citizens, we can assure you we were greatly prejudiced in its favour. But on reading it over, we say it with tears in our eyes, we found them to be only wolves in sheeps clothing. Under a pretence of friendship for our city, they are endeavouring to stab us in our vitals.—Religion has long been on the declining hand a—

mong us, and now they would also take away our trade, the craft by which we have got our wealth. But we will not quit with it so easily; we will grasp it in our arms, we will hug it in our bosoms, and cling to it till death part us.

Trade, every body may be sensible, is not a thing that will follow people against their inclination. Success in it must be the effect of assiduous application. And such application can only proceed from a spirit for trade, and a mind deeply impressed with a serious sense of the necessity and importance of being rich. Now every plan of education, which has a tendency to crush this spirit among our youth, must, in proportion, contribute to the ruin and destruction of our commerce.

We were convinced, at first reading, that this new plan of education had such a tendency; but we did not choose, at that time, to speak our minds publicly about it. We were convinced, from past observation, that our fellow-citizens pay no great regard to projects that have not an immediate tendency to encrease their wealth. Such projects may, perhaps, at a time when trade happens to be dull, make a little noise among them for a day or two; but they are soon forgot, and leave no serious impressions

on their minds. This was the case with the proposal we are now talking of. After being the common topic of conversation for a few days, it was no more regarded. And indeed we were in hopes it had met with the fate it deserved, and was sunk in everlasting oblivion.

But, whilst we were indulging ourselves in this pleasing hope, out comes a parcel of *Remarks* on it. These Remarks appear evidently to be written by some friend to this Academy, and published with no other view than to recal the first pamphlet to the memory of the inhabitants, and to preserve it from sinking into that oblivion in which it ought for ever to have been buried. The publication of these Remarks gives us reason to suspect that this Scheme for an Academy may be secretly encouraged by some numerous party among ourselves. We could, therefore, no longer remain silent. We have resolved to apply to you, Brethren; your spirit for trade is universally known; and we make no doubt but the common danger will engage you to unite your endeavours with ours in decrying this Academy.

You will probably be surprized, that we, your old acquaintances, are now become a *Society*. But when wicked Academicians are



uniting in Societies for demolishing our trade, and undermining our religion, we think it is full time that the friends of trade and religion should associate themselves for their defence. These Academical gentlemen need not think to terrify us by calling themselves a *Society*; for we are convinced that the uncorrupted inhabitants of this city are still a very numerous and respectable body. We, who glory in being of that number, have resolved to take joint measures in opposing this Academy-scheme, and it is with pleasure we inform you, that great numbers are every day applying for admittance to our *Society*.

The authors of this proposal for an Academy seem to have minded their books more than their trade; it cannot therefore be expected, that we, who have been all along men of business only, should be able to cope with these people at fine writing. All that we propose is to set forth, in the way of sober reasoning, the dangerous consequences of this Academy, should our fellow-citizens be so far left to themselves as to erect one. We think we are called to exert ourselves on this occasion; and a sense of our own weakness shall not deter us from our duty.

The authors of that pamphlet are pleased to say that we are ignorant.—Has any body seen us throw away our money?—Or have we been caught making bargains against our own interest?—These indeed had been symptoms of ignorance.—But if we have no book-knowledge, if we have no knowledge of history, if we are totally unacquainted with geography, if we have no smattering of natural philosophy, are we therefore to be branded with ignorance?—This however is not the case with us. We are not so ignorant of the history of our own country as these people would represent us. There is no trader who has made any figure in this city for fifty years past, but we are thoroughly acquainted with his history. We know the arts by which he acquired his fortune, and raised himself in the world. We know the prudent methods which he took to keep it together, and to hand it safely down to his posterity. This is the history in which every merchant ought to be conversant. It is not to be found in your history books; it can only be learned by the faithful narratives of our aged citizens, men who have grown old in the arts of trade; and to these we listen with the most patient attention. These histories, with the practical

use of them in the course of business, are deeply riveted in our hearts; we also teach them diligently to our children, speaking of them when we ly down and when we rise up, when we sit in the house and when we walk abroad, to the end that their wealth may be encreased in the land.

Your knowing people, the gentlemen for the Academy, will no doubt despise this our historical learning.—But how sensible are we ourselves of its utility!—How often have we handled its happy fruits!—The only criterion by which true knowlege can be distinguished from the kind of it that is flimsy and superficial, is its tendency to bring money into one's pocket. And we are firmly persuaded that if the knowlege which these Academial gentlemen would introduce among us, was weighed in this balance, with the knowlege which prevails in this city at present, it would be found extremely deficient.

They say too that we are dull.—But did ever any of them over-reach us in the way of trade?—We only wish they would try this, and they would soon feel to their experience whether we are dull or not.

They may call us dull, and say we have no



penetration, but they are quite mistaken. There are no people who will sooner discern latent merit, or pay more respect to it even when it happens to make its appearance in disguise. — An eminent physician, who is lately deceased, and another learned gentleman, were one day walking by the river-side with a very worthy inhabitant of this city. On a sudden the citizen starts from them, and runs forward to meet a man who was coming toward them in a very shabby dress. What is that tattered fellow, says the physician, of whom our friend seems to be so fond? “I am no way acquainted with him, replied the other gentleman, but he is certainly a man worth money.”

We are no way concerned however at being called dull. We are convinced that this malicious insinuation proceeds entirely from envy at our wealth. Dulness is an aspersión that has been thrown on rich people in all ages. The inhabitants of antient Carthage, and our industrious neighbours the Dutch in modern times, have met with this treatment. And people who would be rich in any age, must lay their account with being called dull by those who are incapable of imitating them.

But, indeed, it is no way surprising, that

the authors of this proposal should speak so contemptibly of us, when even the learned professors of the university have not escaped their scurrilous tongues. They say they are lazy, and allow their students but a small moiety of instruction. They say too that they should change their plan of education, and set up in the Academy way. And they even insinuate that some of the learned professors are ignorant of the things they pretend to teach. But for our part, we have always lived in great friendship with the professors. We do not pretend to judge about their quota of learning; but as to their plan of education, we are quite satisfied with it.—One Sunday, a good many years ago, one of us happened to attend a church, in a certain city, where the minister was remarkable for the badness of his elocution, and the impenetrability of his method. After sermon, our friend accidentally met with an old gentlewoman who was one of that minister's constant hearers. The minister happening to be mentioned in the course of conversation, he told her that he was surprised she chose to sit in that church; that for his part, he had not been able to comprehend one sentence of the discourse. "It is very true, Sir, replied the old gentlewoman,

"but then we are sure we drink in no error there."—Now the case is just the same with our university. If the instructions of the learned professors are of no benefit to our children, we are convinced at least they are perfectly harmless. And this is a great deal more than can be said for the knowledge which these Academicians propose to communicate to our children.

As the things taught at the university far transcend any ordinary comprehension, the boys are in no danger of having their minds pre-engaged in book-knowledge. When the ordinary course at the university is finished, they can apply their whole attention to trade.—But if once this Academy was erected, knowledge, being delivered from its present obscurity, will become easy, and, like vice when it is finely coloured over, will appear pleasant to young minds, and so draw their attention entirely off from their business. Thus, in a few years, this Academy will bring utter destruction on our trade.

These, Brethren, are no chimerical terrors; they are the dictates of sober experience. The city of Aberdeen is a melancholy proof of them. About fifteen or twenty years ago, that



city had a very considerable tobacco trade; but it is now quite vanished. And we believe it will be difficult for to account for its departure, from any other cause than the new plan of education that was some years ago introduced into the Marischal college of that city.

The very name of an university education adds dignity to a man's character; and by dazzling the eyes of ignorant people may sometimes be useful to him in the way of trade. A fellow, who is both able and willing to cheat him at a bargain, may be scared from attempting to do so, terrified at the danger of being found out by the man who has been at the university, and who is therefore suspected to be much wiser than other people.

We remember too that one of our old college companions used to derive a great deal of private comfort, from the very thoughts of having had an university education. Whenever he happened to be overcome at an argument, which was generally as often as he engaged in one, he always consoled himself with the reflection, that he had once wore the gown, and had all along preserved the solemnity of a profound scholar.

An university education is not only perfectly

harmless to our youth, it may even be of real use to them. It has a tendency to build them up in one of the main branches of the commercial spirit. The learned professors have always, in their own conduct, discovered a very laudable attachment to money; and we charitably hope they are at all proper pains to communicate the same good disposition to their students. The authors of the proposal for an Academy tell us that the learned professors are not, in some things, very exemplary to their students; but we who are parents have the satisfaction to think that their instructions, on this important subject, are accompanied with a very edifying example. This is a circumstance which cannot fail to have its proper effect on the tender minds of our children; and it gives us a very delightful prospect of what may be the state of commerce in this city in the next generation, if we can keep away the Academy.

The love of money is an affection of importance and utility in human life. The four hundred and fiftieth number of the Spectator is a most admirable paper on this subject. Mr. Ephraim Weed, a considerable trader in the tobacco way, writes a letter to the Spectator,

in which, from the history of his own life, he proves, in a very pleasant and convincing manner, that the love of money makes men honest, sober, and religious; and has a very happy effect in rendering them calm and resigned under some of the severest calamities and misfortunes of life. The Spectator is not a very proper book for young men setting out in the trading world; we are very far from praising it by the bulk; it is only Mr. Weed's most excellent letter that we recommend to the serious attention of every young man who is ambitious of making a figure in business. We think every merchant ought to get it fairly transcribed, and pasted up in his compting room, just by the map of Virginia. The young gentlemen who attend the compting room, by carefully perusing it at leisure hours, will be greatly edified in the commercial life, and will feel their good dispositions toward money wonderfully increased and confirmed.

The love of money is an affection which every young man ought carefully to cherish in his own bosom. It is an excellent antidote against some vices to which young people are but too often addicted. In proof of this we shall quote the words of the foresaid Mr. E-



praim Weed; and we think his authority in this matter ought to be decisive. — “I do not remember,” says Mr. Weed, that since my coming into this world I was ever overtaken in drink, save nine times; one at the christening of my first child, thrice at our city feasts, and five times at driving of bargains. My reformation I can attribute to nothing so much as the love and esteem of money; for I found myself to be extravagant in my drink, and apt to turn projector and make rash bargains. As for women I never knew any except my wives; for my reader must know, and it is what he may confide in as an excellent *recipe*, that the love of business and money is the greatest mortifier of inordinate desires imaginable, as employing the mind continually in the careful oversight of what one has, in the eager quest after more, in looking after the negligence and deceits of servants, in the due entering and stating of accompts, in hunting after chaps, and in the exact knowlege of the state of markets; which things whoever thoroughly attends, will find enough to employ his thoughts in every moment of the day; so that I cannot call to mind, that, in all the time I was a husband,

which off and on was about twelve years, I ever once thought of my wives but in bed."

We have observed, with great pleasure, that a desire of making money has long been on the thriving hand in this corner of our native country. The flourishing state of this excellent disposition is, no doubt, in a good measure to be ascribed to the useful instructions and edifying example of the learned professors of this university. We suppose the authors of the proposal for an Academy intended to throw a slur on the learned professors, or at least on their plan of education, when they tell us that our country gentlemen, who have been educated at the university, are no way inferior to the inhabitants of this city in point of ignorance. But every judicious person, who considers what it is that these people mean by knowledge, will be of opinion that the learned professors are greatly to be commended for keeping their students clear of it. If our country gentlemen have no Academical knowledge, they have the true knowledge, which is much more profitable to them.—Have not the most part of them doubled the rents of their estates, within these last thirty years.—And will any sober person say that such people are ignorant?—

This knowledge of theirs is not only highly beneficial to themselves, it has also a very happy influence on all around them. The lower ranks of mankind are generally disposed to imitate the manners of their superiors; and from the exemplary conduct of our country gentlemen, we have great reason to hope that a gripping disposition, a violent desire of making money, will speedily prevail over the whole land.

That the university has no inconsiderable influence in forming this disposition in a country-side, appears from this, That the people who live at a great distance from this city, the seat of substantial learning, are sunk in the most barbarous and deplorable ignorance with regard to the main chance.—A few months ago one of our Society had occasion to travel at some distance from home. Happening to have business at a house on the road, he desired a boy to take his big coat and horse to a public house about half a mile distant; and for this piece of service he offered him a half-penny. “O yes, Sir, says the boy, “I’ll take the big coat and the horse to such a place, but I have no use for the half-penny.”—Our friend was quite astonished at the ignorance of this poor boy. A boy of twelve years old not to know the worth of a



half-penny ! The most diminutive boy in our streets will not perform the smallest piece of service, unless its value in money be first laid in his hand. This shows us the great importance of a good education. In this city both instructions and example conspire to make our children early acquainted with the worth of money; but in that part of the country where our friend met with this ignorant boy, the people live at a great distance from the seat of learning, and have no intercourse with the trading part of mankind, so that their minds have never yet got clear of their primitive ignorance.

We rejoice however, in the hope, that the light of true knowlege will soon dawn on these dark and barbarous corners of the land. School-masters, who have received their education at the university, may be considered as missionaries, sent forth to propagate true knowlege among these ignorant barbarians. — We are told that one of the learned professors is so charitable as to give lectures on oeconomy, *gratis*, for the benefit of such students as intend to come out in the school-master way. We have also received very satisfying accounts concerning the success of these his lectures. Several school-masters, in different parts of the coun-

try, as we are informed, have scraped together very considerable sums in a few years. Their backs and their bellies have indeed been starved, but then the main chance has been carried on. Though they chose to fast, yet they had the satisfaction to think that they might have eaten had they so pleased. Cold and hunger were, no doubt, grievous to the flesh in the mean time; but now they reap the happy fruit of them in the solid peace and comfort which arises from a consciousness of their own wealth; besides a great deal of spiritual benefit to their souls from such a course of mortification.—Country school-masters, you know, have the care of educating the youth in their several parishes. And we hope that under the discipline of such excellent preceptors, their tender minds will gradually contract a strong attachment to money, and be early formed to the love and desire of gain.

These observations, Brethren, have not led us away from our main design. By shewing us the great importance and usefulness of an university education, they point out to us the pernicious tendency of these Academies, and the knowledge which is to be got at them.—Whenever a merchant contracts a thirst after

book knowlege, he may bid an everlasting farewell to his trade, and give up all further hopes of encreasing his wealth. Considering trade as an interruption to him in the pursuit of knowlege, he will feel a secret joy when it grows dull; the loss of a customer, instead of being a mournful and discouraging event, will be, to him, a source of great consolation. Now let any sober person judge whether a man of this disposition be in a thriving way. Can he fail of being speedily reduced to the most despicable poverty?

When we reflect seriously on these things, we cannot help thinking, that the very proposal of establishing an Academy amongst us, may be attended with very dangerous consequences to the credit of this city. Should it once take air through the country, that such a numerous body of the inhabitants of Glasgow, as the authors of this proposal seem to be, instead of hungering and thirsting after the enlargement of their trade, and the encrease of their wealth, have contracted a most voracious appetite after book knowlege, what do you think will be the effect of it?—Will not every one be afraid to risque his money with such people? Will not every one who has money ly-



ing at interest in this city, call it in with all imaginable dispatch? Will not a general bankruptcy of the citizens be very justly apprehended? — We are credibly informed that the several banking companies in this city, being afraid that this proposal may affect the circulation of their notes, have resolved to publish an advertisement, in the News Paper, declaring that no person concerned in any of the said banking companies is infected with this thirst after book knowledge; that on the contrary they are determined to exert themselves, conjunctly and severally, to the utmost of their power, in suppressing every attempt for erecting any Academy in this city; and that in examining into the circumstances of people who apply to them for cash accompts, they will enquire particularly into their dispositions with regard to the Academy, that none of its wellwishers may have any share in their favours. — It might be expected that a declaration of this nature, made by such a respectable body of the inhabitants, who have such a powerful influence over their fellow-citizens in money matters, would go a great length in re-establishing the credit of this city, and quieting people's minds; but the smallest appearance of danger is always so a-

harming, in cases where one's money is at the stake, that it is hard to say what may be the effect of suspicions kindled in people's bosoms by this unlucky proposal.

The tendency of these Academies to bring us to poverty, is a circumstance which should make them be vigorously opposed by every friend to peace and good order in society. We have heard of one Mr. Hobbs, who has been greatly censured for saying that mankind are naturally in a state of war. But considering that men, in their natural state, being ignorant of trade, are of consequence most deplorably poor, we think it is no way surprising though they should be continually quarreling with their neighbours, and even cutting one another's throats. Poverty makes men fearless of danger; wealth, on the other hand, has a most admirable effect in calming quarrellous and bloody-minded people.— We remember about two years ago the public was at a great loss to account for the behaviour of a certain general officer in Germany. But the affair was quite cleared up to us when we were informed that some short time before the battle of Minden, he had succeeded to a considerable estate by the death of an aunt. This addition of wealth had en-

tirely taken away his former fighting disposition, and inspired him with a quiet and peaceable one.

It will no doubt be objected to this observation, that the wealthy inhabitants of this city expressed the highest joy and satisfaction at the commencement of the present war. But our joy on that occasion did not in the least proceed from any desire of fighting in *propriis personis*. This is a thing to which we have always had the greatest aversion, especially since we grew rich. Our unanimity in opposing the scheme for establishing a militia in this country, is a sufficient proof of it. Our joy, at the commencement of the war, proceeded entirely from the hope that other people's quarrels might give us an opportunity of enlarging our trade, and be the occasion of encreasing our wealth.

Our whole hearts and souls are set on our trade. It is the spring which moves all our passions. We hope and we fear, we joy and we grieve, we are proud or we are humble, just according to the present aspect of our trade. —

A country gentleman, who pretended to be very satirical on the inhabitants of this city, once told us that he could easily discern by the looks of a merchant whether he was at that



particular time fortunate or unfortunate in his business. " If one of his ships, said he, has arrived safe without any insurance; or if he has sold a large cargo of tobacco or sugar at a good price, he passes by an old country acquaintance on the street without so much as deigning to look at him. But on the other hand, if he has lost a ship, or if one of his principal debtors has stopped payment, he knows his country acquaintance at first sight, shakes him by the hand in a very friendly manner, enquires for the welfare of his family, and discovers several other symptoms of kindness and humanity." — But let us return to the Academy.

We are particularly alarmed at the danger which is threatened to our holy religion by this proposal for an Academy. The nation is at present so over-run with Atheists, and Socinians, and Deists, and Arians, and Free-thinkers, and Glaffites, and Infidels, and various other kinds of Heretics, that we cannot be too much on our guard against people who pretend to make any addition to our knowledge. And really the noise that is made about morality in that pamphlet gives us great reason to suspect that the authors of it have some plot on our religion. We have general-

ly observed that the corrupters of our faith cry up morality; but the inhabitants of this city have always been distinguished by a zealous attachment to purity in doctrine. We are told that the Spaniards, out of respect to their ancestors, still retain the dress that was in fashion among them two or three hundred years ago. We pay the same pious regard to the religious opinions of our ancestors, which are the dress of the mind. We do not enquire curiously into the foundations of our faith; our whole attention is engaged in trade; and we receive our religious opinions entirely on the credit of our fore-fathers. They were a great deal more addicted to religious speculation than we their children are; and they certainly took care that their opinions were well founded before they established them into the national faith: and for our part we are determined that this faith shall descend to our children in the same purity it came to us.

We are told that the Dissenters in England are at present over-run with heresy. We can account for this from no other cause than the great number of Academies which have been set up among them. They call these Academies seminaries of knowledge, but we are con-

vinced they are also seminaries of heresy. We remember the saying of a worthy minister of this church, who is now in glory. Speaking one day of the degeneracy of the present times, he observed, That the knowlege, which poured in on us at the union of the two kingdoms, was the cause of all the heresy which has overspread this land since that period. But as we are determined to adhere to our orthodoxy, no knowlege shall ever penetrate into our minds.

When we first heard such a cry about knowlege, we were so weak indeed as to imagine that probably we might not be the worse to have a little more of it. But a very little reflection convinced us of the contrary. Had we needed any further degrees of knowlege, the reverend ministers of this city would certainly have told us about it. They are our spiritual physicians, and they certainly know best when it is proper to give us any fresh recruits of knowlege, which is said to be the food of souls.

We have heard indeed that this scheme for an Academy has been commended by several country ministers. But can the physician of an insignificant country village be expected to



have the same knowlege in business with his wealthier brethren who practise in large and populous cities? Can a country minister, the spiritual physician, perhaps, of some moorland congregation, be expected to know what spiritual regimen is proper for the inhabitants of Glasgow, the mercantile part of the nation; Beings, one may say, of a superior order to the creatures with whom he usually converses.—Knowlege of every kind too has always with great justice been valued according to the money that is made by it. A country minister, who earns only fifty pounds a year by his knowlege, cannot be suspected to have any considerable quantity of it. No sober person will ever compare his understanding to that of a city minister, who gains triple the sum by his knowlege. The country minister's knowlege can be neither very deep nor extensive when it brings him in such a small portion of money.

We mention these things, Brethren, that you may contract no favourable impressions of this Academy from the opinion of these country ministers. The ministers of this opulent city have never expressed any liking to it. They have never made any motion toward

getting it erected. We are therefore fully satisfied that it has a very dangerous tendency.

Let us now examine the advantages of the Academy as they are set forth in that pamphlet.

In the first place, we are informed that this Academy will inspire us with a taste for literature. — A fine accomplishment, truly, for a man of trade! — Will a taste for literature improve his judgment in checks and handkerchiefs? — Will a taste for literature make him a better critic in the quality of tobacco? — will a taste for literature bring any thing into his pocket? — We believe it will rather be the occasion of draining it. — When once a city is so far left to itself as to contract a taste for literature, it is immediately visited with swarms of Booksellers. Like the locusts mentioned in the prophecies, they will cover the face of the whole city. By Booksellers, however, we do not mean the worthy gentlemen who follow that occupation in this city at present. They have a spirit for trade, and deal only in catechisms, and some few staple articles fit for exportation. By Booksellers we mean your dangerous people who bring down books from England. These books draw the minds of

our youth intirely off their business, and introduce heresy among them. And young people, by laying out their money on such unprofitable articles, gradually wear off from their minds that serious sense of its value and importance which is the main principle of the commercial life.

Nothing too can be more pernicious to a young man's trading principles, than the maxims by which your men of taste ascertain the value of books. They do not value them by their weight, or the quantity of paper and print they contain, though these be the things that constitute their intrinsic worth. They value them, forsooth, by the fineness of their sentiments, and the elegance of their stile, circumstances to which we pay no manner of regard.—Some years ago, a country clergyman happened to be dining with an eminent merchant in this city. The conversation accidentally turned on a political topic that was much talked of at that time. The clergyman observed that a fixpenny pamphlet that was lately published on that subject, was one of the most spirited and elegant papers that had appeared in this country for a long time. Ay, says the merchant, who had not yet seen the pamphlet, is



*there ought meikle reading in't for the filler:—*

We in this city want always to have penny-worths for our money. We know how we came by it, and we do not choose to give it away but for its full value; and we are sure no prudent man will blame us for so doing.

The authors of this proposal would make us believe that a taste for literature will be of great benefit to our morals. But for our part, we have never observed, in the course of our experience, that your men of knowlege were any way superior to other people in point of morals. Some philosophers indeed tell us, that a taste for literature refines the moral faculty, improves its sensibility, and renders it more delicate. But if this be the effect of literature, we desire no further acquaintance with it. Delicacy of morals makes people hesitate at taking a bargain; and hinders them from embracing advantages which Providence throws in their way in the course of trade.

There is nothing which has been oftener complained of, or which magistrates have been at more pains to suppress, though unsuccessfully, than the pernicious practice of begging. Our begging poor are at present extremely nu-

merous; yet if this Academy should unfortunately take place, we cannot see but they must increase prodigiously. — We have heard that in times of Popery, there were certain vagrant monks, the repositories of knowledge in those days, who traversed the country, laying the industrious part of mankind under contribution for their subsistence. Now when Academies are once erected, and a taste for literature and book knowledge is become common, among us, we suppose the *literati* will form themselves into several mendicant societies for carrying on the same important purposes. Indeed we cannot imagine how they will otherwise be maintained. Knowledge is an enemy to trade, and we suppose it is equally unfavourable to every other kind of industry. And really from the great noise which the friends of these Academies make about the importance of charity, we always suspected they had some intention to set up in the begging way.

But this blessed Academy will not only inspire us with a taste for literature, we are also told, in the second place, that the knowledge which is to be got at it will enable us to make a better figure in company. — Some people have really a prodigious stock of impudence! —

Would any body, who was not lost to all sense of shame, ever affirm such a manifest falsehood?—Who, in the name of wonder, appears with greatest dignity in a company of merchants?—or, who is listened to with the most reverent attention?—Is it not the richest men? and the man who can talk experimentally of the largest transactions?—Was it ever heard that literary subjects were topics of conversation among the inhabitants of this city?—We believe no such thing could ever be laid to our charge.—You see, Brethren, it is not all scripture what these Academicians tell us.—This is a sample of their fine morals.

But besides these great and important advantages which the inhabitants of this city will derive from the Academy, we are told it will likewise be an excellent nursery for young clergymen. But we wish these gentlemen would inform us how a clergyman can be any thing the better of a great deal of knowledge.—Will his being a knowing and ingenious man recommend him more effectually to any patron? We believe not.—We remember very well that a certain clergyman was once recommended to a noble Peer, who was long the patron of this city, as a proper person to supply the vacancy



of a neighbouring Burrow. The clergyman's friends, to heighten his merit, told the Peer that he was a man of genius and ability. "I want none of your able men," replied the Peer. "The last incumbent was a man of ability, and he managed the town-council in such a manner that he could easily have turned them away from my interest, had he been so inclined. I want a weak man who will be submissive to his superiors, or at least incapable of doing them any harm, should he ever take it in his head to oppose them".

But will this knowledge be of any more use to him in gaining the affections of the people? We can assure him it will not. — A clergyman, who was not very popular, being presented to a parish in this neighbourhood, his friends were willing, if possible, to reconcile the parishioners to him. For this purpose they told them that he was a sensible man, and had a great deal of learning. "We desire no learned man", replied the parishioners; "we are a weak people, and we need an instructor whose understanding will be some way suitable to our own."

We would therefore advise students in divinity, instead of employing their time in an idle pursuit after knowledge, to attend the universi-

ty in the usual manner. Though they should get but a small allowance of knowlege, yet by carefully observing the conduct of the professors, they will learn how tiends may be managed to the best advantage. By diligently reducing these lessons to practice, when they come to have parishes of their own, they will gradually grow rich; and their wealth will make them appear with dignity in the eyes of the country gentlemen; will give them an air of importance at a fynod or an assembly; and will command the veneration and respect of the common people, more than all the knowlege they could possibly acquire at the Academy.

The authors of this scheme for an Academy, seem to have great dependence on the patronage of two of our most eminent citizens. We esteem these two worthy gentlemen, and we cannot think they will ever interest themselves in this affair. We are rather of opinion that they have been mentioned in that pamphlet, only to make them suspected by the friends of trade and religion. But their enemies have here missed their aim, for we are convinced of their innocence. One of them has long been at the head of public affairs in this city, and we are persuaded he is a better politician than to introduce

knowledge among the common people. If ignorance be not the mother of devotion, we are sure it is the mother of obedience. Knowledge makes men aspire to power, and enables them to oppose their governors. Historical knowledge particularly is very pernicious to government. We remember to have heard, from a bookish excise-man, who once lived in our neighbourhood, that the Greek and Roman historians, and some few modern ones too, give people such notions of liberty as are quite incompatible with the dutiful submission which subjects owe to their magistrates. — Now as knowledge is so dangerous to the springs of government, we may hope that Academies will always be discouraged by men in power. And unless the present scheme for erecting one in this city be countenanced by some body in power, we will venture to foretel, without pretending to the gift of prophecy, that it will come to nought.

The authors of that pamphlet indeed seem to think that the inhabitants of this city may be driven into this scheme by dint of satire. But here they are quite out of their logic. Our present state of ignorance, as they are pleased to call it, is attended with a certain firmness



of mind, that makes us superior to all attacks of this nature. Some people indeed are pleased to baptize this our firmness of mind by the name of Stupidity. But if it should be stupidity, we rejoice in the possession of it. It puts us beyond the reach of the only weapon with which poor devils, who are oppressed with poverty and genius, can attack their industrious adversaries. We have heard of some weak people, who, by the power of satire, have been driven to hang themselves. But we have no such squeamish stomachs. We desire these gentlemen to squeeze their brains till their satire be reduced to its very droppings; we will bear it with all that calm resignation with which a Spaniard, for the good of his soul, allows himself to be whipt through the streets of Madrid.

We have heard several conjectures concerning the authors of this proposal for an Academy. But to us it appears exceeding plain that it has been contrived by some emissaries of the French king, with a design to extinguish our spirit for trade. The *Grand Monarque* knows very well, that if our trading spirit had once left us, the great conquests we have made this war would soon return to him.—And we cannot help thinking further, that the propo-

sal for educating young clergymen at this Academy, plainly indicates a design of bringing in Popery. What, in all the world, can they mean, by making clergymen more knowing than other people? They certainly intend to bring the laity into a total subjection to the church, which is the very essence of Popery. — It is therefore our humble opinion, that the magistrates should take proper measures for discovering whether there be not some Jesuits in disguise lurking about this city or its neighbourhood, and get them brought to condign punishment. We are told, in the public papers, that whole ship loads of Jesuits have been lately imported to Britain; and we make no doubt but some of these ministers of Satan are at the bottom of this proposal for an Academy. But from the vigilance and activity of our magistrates, we hope they will soon meet with their reward. — The Jesuits still retain some fragments of the antient Apostolic spirit; when they are persecuted in one city, they fly to another. Some of them, driven from Glasgow by the diligence of the magistrates, will probably harbour about the town of Paisley; but as the inhabitants of your Burrow have always been distinguished by a sharpness of scent after heresy, these

delinquents will no doubt be immediately detected and brought to justice.

It is a most dreadful thing, Brethren, to fall into the hands of Academicians. Did they only aim at the destruction of one particular branch of our commerce, we would possibly get over it; another branch might perhaps cast up, of equal, or even superior profit; but an Academy, by corrupting the minds of our youth with book knowledge, affects the very *stamina vitæ* of our trade.

As it is this city which is immediately threatened with the Academy, some shallow people may possibly imagine that we only are concerned in defeating that project. But, Brethren, we hope better things of you. Your understandings, surely, are not so dull, but that you will easily discern, at first view, that your own interest is very intimately connected with the ruin of this Academy. The inhabitants of Glasgow are the very soul of trade in this part of the kingdom; and should their commercial spirit be extinguished, the consequences of it must soon be felt through the whole country. — But setting aside this consideration, you need not flatter yourselves that these enemies of our trade will be content with making their scheme take ef-



fect in this city. Indeed they leave no room for conjecture concerning their after intentions. In the 48th page of their pamphlet they tell us plainly, that they make no doubt but Academies will soon be erected in all the populous towns throughout the kingdom; and we suppose their impious endeavours will not be wanting in carrying on this hellish design.

We observe, with inexpressible concern, that they have already met with too much success in the North Country. The inhabitants of the royal Burrow of Perth, being seduced by them, have lately erected an Academy. — French emissaries, indeed, could hardly miss making impression on people who live so near the Highlands. We hope however that the *Ministry* will have a sharp eye on these gentlemen. Academies, as we observed before, are very dangerous to the government; and suspected persons ought no more to be trusted with knowlege than with arms.

Having accomplished their design in the town of Perth, they have made their next attempt on this city. And, no doubt, the eyes of the whole nation are fixed on us, and on you, Brethren, who live just in our neighbourhood, to see whether we will tamely submit to their scheme,

or show ourselves men in defence of our trade and religion.—For our part, we are determined to act with spirit in this matter; and we beseech you also to exert yourselves on the occasion. Let us unite our endeavours against the common enemy; and if, by our courageous opposition, these Academicians are baffled in this attempt, we may hope that the inhabitants of other towns, animated by our shining example, will be able also successfully to resist these servants of the devil. We are,

Brethren,

Your most humble Servants.

GLASGOW,

June, 1762.

P. S. If you think this Letter may be of any service in awakening people's attention to the dangerous tendency of these Academies, you are at liberty to use it at your pleasure.

THE

## Uncorrupted Inhabitants of PAISLEY

TO THE

P U B L I C.

**T**HE foregoing Letter is a faithful warning against the designs of certain wicked persons who are at present endeavouring to undermine our trade. Our worthy friends having allowed us to use their Letter at our pleasure, we thought we could not do the community a more seasonable piece of service, than putting it into the hands of a Printer. The importance of its subject must recommend it to the public attention more than any thing we can say in its favour. The attentive reader will immediately discern the great obligation he is under to these gentlemen, for putting him on his guard against Academies and their abettors. We believe there is no person, who



has been any time in trade, but can easily recollect, from his own observation, several instances of the bad effects of book knowledge, the thing to be learned at Academies. For our part, we always had a bad opinion of it. We have now and then, very seldom indeed, seen a bookish weaver start up among us; but he never made any figure in business. In a year or two, he either died of a consumption, or listed to be a soldier. It is no wonder therefore, though we be alarmed at the approach of these Academies with their book knowledge; and as we do not chuse to be wanting in our duty on this occasion, we take this opportunity of declaring, in a public manner, that we are firmly resolved to second our Glasgow Brethren in their spirited opposition to them.

These Academies are not only dangerous to trade, they seem also to threaten our church with an inundation of heresy. We would therefore recommend this matter to the most serious attention of the very reverend Synod.— We might here insist on the obligation the Synod is under to pay a proper regard to our commendation. The inhabitants of Paisley have always been distinguished by their zeal for the church. It does not indeed become

people to speak of their own attainments; yet we cannot help observing, and we do it without vanity, that we have been the occasion of more business to church courts, for these last ten years, than any two Burrows within the bounds of this Synod. It well becomes the Synod, therefore, to listen to what we recommend to them. — We are perfectly well acquainted with the respect that is due to a good customer; but, however, we shall not insist upon it at present. The cause now before us recommends itself. It is the cause of trade and religion; and we think the Synod ought to glory in being the defenders of these valuable enjoyments.

We shall not pretend to say in what manner the very reverend Synod ought to proceed in this affair. — There was a time when excommunication might have been very profitably applied to these Academicians. But we, alas! live in a degenerate period, when the beautiful discipline of the church is quite disregarded. Though our Brethren, in the neighbouring church, have fallen into some errors, yet they have not lost all regard to religion among them. Excommunication can still take away a man's moveables, unless he give proper signs of repentance in a few days. Such a powerful ex-

communication would be particularly useful among us at present. When a man loses his effects, he also loses his influence over others. An Academician in low circumstances could not be very dangerous. No gentleman of rank or character would regard him. His reasonings about the advantages of an Academy would meet with no credit; for his understanding would naturally be suspected to labour under the same poverty and meanness with his person.

But though Church censures, in this country, are contemned by the laity, they are still very formidable to the clergy. And as our Glasgow Brethren inform us, that several country ministers have been heard to speak favourably of these Academies, we think the very reverend Synod ought immediately to apply the **EXCISION** to these gentlemen. A worthy minister of this church, one of her burning and shining lights, has fully explained the nature and use of that spiritual instrument, in a Sermon which he published about five months ago; and certainly there cannot be more proper subjects for exercising it on than these corrupt members, who have discovered such symptoms of an inclination to heresy.

PAISLEY,

Sept. 29, 1762.

*A Dr. Wetherpoon*



**Lately Published,**

**And sold by JAMES DUNCAN, Junior, at his Shop in the  
Trongate, opposite the Main Guard.**

- I. An Enquiry into the Causes of the Decline of Religion. A  
Sermon. By the Reverend Mr. William Thom, Minister of  
Govan. The second Edition. Price 6d.**
- II. The Defects of an University Education, and its Unfuita-  
bleness to a Commercial People. With the Expediency  
and Necessity of erecting at Glasgow, an Academy, for the  
Instruction of Youth. In a Letter to J— M—, Esqr.  
From a Society, interested in the Success of this Public-spi-  
rited Proposal. Price 1s.**
- III. Remarks upon a Pamphlet concerning the Necessity of e-  
recting an Academy at Glasgow. In a Letter to the Authors.  
N. B. This is a further Illustration of the Argument advanced  
in the *Defects*. Price 6d.**

# Lately Published,

And sold by JAMES DUNCAN, Printer, at his Shop in the  
Tongue, opposite the Main Guard.

I. An Enquiry into the Causes of the Decline of Religion. A  
Sermon. By the Reverend Mr. William Thom, Minister of  
Govan. The second Edition. Price 6d.

II. The Details of an University Education, and its Utility  
blended to a Commercial People. With the Expediency  
and Necessity of erecting at Glasgow, an Academy, for the  
Education of Youth. In a Letter to J. M. Esq.  
From a Society, interested in the Success of this Public In-  
tended Proposal. Price 1s.

III. Remarks upon a Pamphlet concerning the Necessity of e-  
recting an Academy at Glasgow, in a Letter to the Authors.  
N. B. This is a further Illustration of the Argument advanced  
in the Details. Price 6d.